

THE MISSIONARY HELPER,

PUBLISHED BIMONTHLY,

BY THE

Free Baptist Woman's Missionary Society.

"FREELY YE HAVE RECEIVED, FREELY GIVE."—*Matt. 10: 8.*

Vol. I.

SEPTEMBER, 1878.

No. 5.

IN our missionary work, the present is a period full of interest. Dr. Phillips, who has been laboring incessantly to raise a fund of \$25 000 for the endowment of the Bible school, has received subscriptions which amount to that sum, though they are not all secured by payment or note. Several thousand more are wanted for the building. To have reached this point is a most gratifying success, and God be thanked for it! Now let the work of paying the debt, and of reinforcement, go bravely forward. With openings like those at Dantoon and Contai, referred to under "Correspondence," the "harvest is plenteous."

The 5th of October is the day designated for the departure of the missionaries. They sail from New York in the steamer "Circassia." We shall miss the inspiration of their presence and the cheer of their encouraging words. Those returning are glad to resume their work; the new ones set forth with courage and hope. It is essential that as a people we do our part in this important work; that we never let go for one instant our hold on the "ropes." The world's evangelization is going forward as never before. Grand opportunities are coming to us. May we prove ourselves worthy of the privileges of the hour, and of the blessings that come to the willing and obedient!

WHERE are the young women to engage in missionary work? As morning after morning we have opened the letters which the postman has brought, and have noted the names of the subscribers to the *HELPER*, we have been impressed with the fewness of the names which are prefixed with Miss. Can it be that the majority of young ladies in our churches have no decided interest in this delightful missionary work? Have not the words, "The master has come and calleth for thee," arrested their attention and touched their hearts? My dear young sisters, in the halls of learning, in the cherished home, wherever you are, asking, longing for a "mission," find it in imitating him who "pleased not himself." Let the wealth of your unused powers be developed and consecrated to the service of God and humanity.

Notice what Miss Guthrie, a young missionary in Japan, says: "I cannot think of any pleasure so intense, so soul-elevating, as that one feels when conscious of being used as an instrument in the Master's hands for the blessing of others. The purest joy I have ever known was the moment I learned a soul had passed from darkness to light, led upwards by a message sent through me. And let me say, from the fullness of my own brief experience, Come and taste the joy our dear Lord gives to those who do his will."

CANNOT all the shares in the salary of the Young People's Missionary be taken before October? She will then have been gone from this country one year. It will be a very pleasant thing to report at the annual meeting that this plan has been successful. It ought not to fail for want of care. Why not the good ladies of our churches encourage and help the young people, and the little ones especially? If it does not seem best to organize a regular society for them, though this is desirable, mite-boxes can be procured, and the children come together at stated times to open them, with other appropriate exercises; or they can have a concert and a collection, or an entertainment and sale. Various methods will suggest themselves. It will be found most delightful work to guide them in the way of helping others. "Blessed to give" applies to service oft-times.

WHILE we rejoice and take courage that God has so blessed our efforts to help on the work at Harper's Ferry, we ought not to slacken our hands till the whole building is finished and furnished. The Board have made an appropriation for the completion of several rooms. What churches or societies will take those of the fifty not provided for? The bedding can be making in our social circles, and dear old ladies fond of patchwork will delight to prepare the quilts.

Another thing which calls for attention is the collecting of clothing for the students. Many parents are making great efforts to secure the school advantages for their children, of which they were denied because of the long, dark days of slavery. Such are worthy of any help that can be given them. A half-worn garment may be full of cheer. In a very quiet way, boxes and barrels of clothing can be collected and sent to our missionaries in the Valley, who will very wisely use them to the advantage of those who otherwise might not be able to continue in the school. It is not too early to send in September or October. Send as freight.

WE have to convey to our readers the intelligence of the sudden death of Mrs. Thompson (Susan Libby), at her home in Contai, India, which occurred the last of June. She was the daughter of Rev. C. O. Libby, and was the first missionary of the Woman's Society. She was a devoted Christian woman, and many hearts are made sad at her early and unexpected death.

MISS S. L. CILLEY writes thus: "Mother fell asleep at noon, Aug. 7, and we laid her to rest yesterday afternoon. The fact that she is free comforts us, — her sufferings were so intense. We can but rejoice in our grief. 'One missionary helper has gone, for she loved the mission work, and gave to it time, money, influence, and prayers. She chose the characteristic text, 'For I know in whom I have believed.'"

ANNUAL REPORT OF THE MIDNAPORE ZENANA WORK.

ALMOST every one, in these intelligent times, knows what zenana work is ; but for the few who do not, it will be well in the beginning of this report to define just what it is, so that the readers of the report, who are also the supporters of the zenana missionaries, may have a clear idea of what their teachers are doing.

The word "zenana" * is not to be found in encyclopædias or in dictionaries. It, together with its practical meaning, was brought into India by the Mohammedans when they conquered the country ; and little by little the conquered Hindoos adopted both word and practice until they have become quite universal.

The meaning of zenana seems to be the secluded homes of the high-caste ladies, and they are generally situated in the centre of the family establishment, and usually consist of an open court surrounded by verandas, rooms, and walls. From this centre court the ways to the outside world are strange and crooked, and after various windings and turnings and short corners, usually pass through the apartments of the male members of the family. The interior arrangements of no two houses are alike ; each house is a distinct study of itself ; and every new house has to be learned by means of a guide. This learning is not usually the work of one day, or of once visiting the house.

Some things always strike the teacher (we might say traveler) strangely as she pursues, after a guide, her devious way from the outside entrance to the zenana home of a native gentleman's establishment. As she enters she observes the gentleman's house or houses have handsome, well-furnished rooms, with carpets, chairs, tables, book-cases, sofas, divans, pictures, and various other ornamental things. But as she progresses beyond

* In Johnson's Cyclopaedia, recently published, Miss Brittain has an article on "Zenana."

the first large court, all these are no more seen, and narrow alleys, covered paths, and short corners lead at last to bare, desolate-looking rooms, opening from the verandas surrounding the zenana court. The teacher often has to stand until a chair is brought from the remote apartments of the gentleman. All this shows plainly how the man estimates his wife. She is often lovely in face and form, and naturally intelligent.

Zenana work, then, is the teaching of these secluded women in their own inner homes, and a blessed work it is, for it seems often to be appreciated. The pupils are often waiting for our teachers, and they learn as if they really loved to. Some of them are poor little wives, who seldom get a word of encouragement from their husbands, and even permission to learn is given grudgingly. "The common people heard Him gladly," was said of our Saviour's preaching. The common people in this land hear gladly, too.

We take great pains to make the native zenana teachers "wise as serpents and harmless as doves." The husbands of the native ladies seldom come into the reading-room while our teachers are present, but every now and then a son or a manservant passes slowly through, sometimes stopping for a short time, carefully taking note of everything, and, no doubt, reporting at head-quarters. The teachers are particularly taught to speak in a low, quiet tone, and on no account to indulge in gossip with their pupils, though they are often plied with questions. Poor things! they want to know what is going on outside in a world they can never see, and it does require good sense and tact for the teachers to keep the good-will of their pupils, and at the same time to be discreet.

A Mournful Case. — One of our most promising pupils among the common people was burned to death a few weeks ago in Sepai Bazar, which is close to our house. Sparks from the open fire-place where she was cooking, lodged in the thatched roof over her head, and before she or any one else knew anything about it, the roof was all ablaze. This was at midday. The weather was hot and dry, and a high wind was blowing.

House after house caught, and soon the flames leaped over to the other side of the narrow street, and it seemed as if the whole bazar would go. As we were watching the fire from the top of our house, a flaming brand came whizzing high up in the air, and dropped down lengthwise on the roof of our new school-house. In a few seconds a brave fellow was scrambling up the roof, with a col-osi (an earthen vessel for carrying water) of water in one hand. He was none too soon, for the brand, fanned by the fierce wind, was eating its way into the roof; however, he tore it out, poured on the water, and saved the house. On each side of the road at the end of the Sepai Bazar nearest our house, are two immense mud holes, which in the rains are little tanks. The fire stopped on the other side of these, and so our little community of houses was saved. But the poor little woman, by some means, no one knows exactly how, was burned in her house, and her blackened body was afterwards found lying on the floor. She was an earnest learner, and received all religious instruction with gladness, and we have hope for her, — we must have.

The Prince's Wife is still open and decided in favor of the "religion of love," and says she prays to Jesus daily. She is one of the few ladies who speak openly to their husbands before others. She has a decided character and good sense. The same cannot be said of her husband.

A Charming Family is that of Robin Baboo, one of the first pleaders in Midnapore. His two daughters are learning English as well as Bengali. Miss Julia Phillips taught this lady many years ago, and at that time the house was called "the pretty woman's house," on account of the beauty of the baboo's wife. The girls are like gems, so pretty and sparkling. A few mornings ago they repeated without a mistake the first sixteen verses of the fifth chapter of St. Matthew, and knew just what they were saying.

We might go on to speak of many houses equally hopeful and interesting, but the limits of this report will not allow it, and we hasten to give a few extracts from the reports of some of our native zenana teachers.

Jessie says : " Phulmonie and myself teach in the afternoon, and as many houses as we teach in we also give instruction about our dear Lord, and we have evidence that it is received, especially so in two houses where the pupils not only hear the word, but take it to their hearts. I have hope about these, that in good time they will become children of God. I have faith that by God's blessing on this work we shall see fruits."

Emmeline says : " It is my wish to do the Lord's work, and as much work as I do in His name, so much joy I have in my heart. I go to teach in four houses, and every one of the learners receive what I say about Jesus. I love to speak His dear name to them. It is my hope that God's kingdom will conquer."

Poddie and Annie Page work together. Poddie says : " In the morning we teach in seven houses, and in the afternoon in ten. Forty women and girls read by us. Among these some show a ready mind, and about them I have much joy. In speaking to them of Jesus I have courage and am happy.

On Sunday the Missee baba and myself go to the Central Jail. In this jail there are from twenty-five to thirty-five female prisoners. Among them some hear the word with weeping, and on this account my courage grows stronger."

Phulmonie says : " Jessie and myself teach in seven houses, and we have fourteen pupils. In this work I have great joy, and my courage increases. Our pupils show great pleasure in learning "

The statistics of the year ending March, 1878, are as follows :

Whole number of houses visited during the year, about	150
Whole number of pupils, about	200
Average number of pupils, about	125
Present number of pupils	119

The whole number of teachers during the year has been sixteen. Four of these have taught but a part of the year. The following are the names of teachers supported by special societies at home : Poddie, supported by the Ladies' Society of Sutton, Vermont ; Phulmonie, supported by the Ladies' Society of

West Oneonta, New York ; Annie Page, supported by the Ladies' Society of Portland, Maine. The remaining ten are : Emmeline Tappan, Jessie, Mrs. Sarah Misra, Mrs. Caroline Bhoose, Mrs. Motini ; Dukhai's mother, Subonath's mother, matrons ; Chandu-ma, Mrs. Katura, Mrs. Rosomond Das.

The work among the common people could be increased indefinitely, if we but had the money to employ teachers, and among the higher classes it could be increased somewhat. But alas ! we can do no more than just keep our present number. Our head zenana teacher, Mrs. Annie Sen, who has had many of the best houses, in her zeal, has gone quite beyond her strength, and is now seriously ill. She is a treasure, and we pray God she may yet be spared to the work that so much needs her.

It will be observed that Poddie and Annie Page teach in seventeen houses. They are so much liked that they are often called to new houses, and they beg to be allowed to go. It is simply killing to let them work so hard ; but what can we do ? I have not only all the inspecting to do every month, but five houses to teach in every alternate day. Would I could do more.

MARY W. BACHELER.

MIDNAPORE, *May* 16, 1878.

TOUCHING THE HEM OF HIS GARMENT.

BY MRS. V. G. RAMSEY.

THE example of that woman who, pressing through the crowd, said in her heart, " If I may but touch the hem of His garment, I shall be whole," has given strength and comfort to many a weak and doubting soul. In that touch, by which she was made whole, we have a glimpse of the abundant and overflowing grace of Christ, and learn that many may be made its partakers, unknown to us. The disciples saw the multitude thronging Him, but the Master only knew on whom the blessing had

fallen. The following incident, which I give you in very nearly the language in which it was related to me, illustrates this thought, and teaches us how infinitely precious is the gospel of Christ to dying sinners in every land.

I was seated with my friend, who had been a missionary in Japan, by a window overlooking Lake Michigan. The water was blue as the sky. A gentle breeze stirred it, and the waves fell with soft and pleasant murmurs on the beach. We had been silent, listening to the soothing sound, when she spoke.

"That murmur of water on the shore stirs me strangely, for it brings to my mind the most impressive scene I witnessed in Japan,—the one that came to me with the tenderest lesson of strength and comfort, and which I always kept before me in my work there. It was a hot, sultry day. I was overworked and discouraged. I had thrown myself down, and was trying to rest, when Rene, a new pupil, came to me, and said her aunt was sick and dying, and begged me to go to her. I rose at once, and calling my Bible woman, set out for the sick woman's house. It was a long, weary walk, and when we reached it, I was greatly exhausted with fatigue. We entered the room, but no one noticed us. The sick woman lay in a stupor; an old woman, who seemed to be her nurse, nodded half asleep; and in one corner, a Buddhist priest was kneeling, murmuring his prayers. A hopeless, sorrowful feeling came over me. This soul would soon be gone from earth, and I seemed too late to lead her to Christ. I told my Bible woman to read aloud, while I sat down to rest. She opened at the ninth chapter of Matthew, and commenced to read. The selection seemed to me unsuitable; but as I feared the sick woman was too far gone to understand, I did not interrupt her. Soon I saw she was listening, and I began to pray for her. Never in my life have I felt the presence of the Lord as I did in that room. He seemed to me to be there, a visible Shekinah. I trembled and was awe-struck. All the time I could hear the low lapping of the water of the canal against the side of the house, and the murmuring of the priest at his prayers. I can never describe that awful scene.

At last the reader came to these words, 'If I may but touch His garment, I shall be whole.' The dying woman rose in her bed, looked fixedly at me, and then lying down again, closed her eyes.

"When the reader had finished the chapter, we tried to rouse her, but in vain; and with a prayer we left the house. That night I could not sleep. My heart was burdened for that soul. Rene had been with her aunt during the night. When she returned to me, I said, 'How is she now?' — 'She is dead, teacher,' was the reply. With some words of comfort, I inquired how she died. 'Very quietly,' said the girl; 'she asked me to read to her, and I read again the ninth chapter of Matthew. When I came to that place where it says, "If I may but touch His garment, I shall be whole," she opened her eyes and looked at me, and then she died.'

"I left Rene, and went to my room to thank God I knew it had not been too late. I knew she had but touched the hem of His garment, but I felt sure she was made whole."

ROXY'S EXPERIENCE IN AUXILIARIES.

BY MRS. M. S. WATERMAN.

CHAPTER I.

You need not ask me for particulars of time, place, or position of what I am about to relate. Time is precious; therefore, spend no part of it in searching maps for the exact location of Clovernook, Evandale, and Fallowfield. Maps are all imperfect.

My first experience in auxiliary missionary societies occurred in our own village of Clovernook. Perhaps I ought to say a word for its inhabitants, as they have been much maligned by envious people roundabout. The trouble was, our folks were rich. They could loll in the sun or shade as suited them best, and laugh at fortune; nor did they believe in fellowshipping those poor wretches who are guilty of daily hunger, and

are condemned, in the court of poverty, of the high crime of patches and rags. "Let them work their way up, as we have done," was the argument.

But Clovernook was doomed to be startled from its serenity by the visit of a returned missionary, fresh from the foreign field. I went to the appointed meeting with much curiosity, for it was a new thing in Clovernook for a woman to speak in public. Interest soon took the place of curiosity. She spoke in most eloquent terms of the sad state of woman in India, of the wretched condition of the poor little girl widows, and the deplorable situation of all classes. We of Clovernook had no idea of the existence of such a world of want and suffering, and such inequalities of human life.

I was thoroughly convinced that we of Clovernook ought to do a noble thing for this cause, and we *will* do it. We will form a missionary society, and we will raise a great sum of money. Of course, every woman in the place will be glad to become a member. Well! a meeting was appointed, and we met. Now the pronoun "we" may refer to four or to four hundred. In this case, the former was the appropriate number. There were present the minister's wife, the school-teacher's wife, and another man's wife, and myself.

We began to organize our *forces*. Of course, the first thing was to elect our minister's wife as president. But who ever heard of such a thing, — she utterly refused the office! We told her it was her place; it was the custom; everybody expects the minister's wife to go ahead in everything. But all these strong arguments failed; and so we put in the school-teacher's wife. I had the honor of being appointed collector, no doubt owing to my faith in money-raising. At the close of the meeting I proceeded to the work, calling on my way home. The recipient of my first burst of enthusiasm merely said, "I have nothing to give. My family of girls is very expensive. They need all our money." With my enthusiasm somewhat cooled, I passed on to the next. She had no daughters, but much money; but, alas! "she had no interest in missions; not the *least* interest in foreign mis-

sions." I went on. The next, though a church member, believed "charity began at home." She believed it poor policy to send money out of our own town. I have heard since that she never gives a cent for any good cause.

With my enthusiasm trailing even in the dust, I proceeded. Other families were supporting poor relatives in the country, and could do no more. I went home confounded. What! are these truly the followers of Him who said, "Lift up your eyes, and look; the fields are white for the harvest. The field is the world. Go ye, teach all nations. Go ye,"—in person, by proxy, by purse, by loving sympathy, and, more than all, by earnest, prevailing prayer at the throne of grace?

Why, I will not stay in such a place! The wrath of heaven will fall upon it. "It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city."

I will accept cousin Mary's invitation, and visit her at Evandale, and be off next week. From that place you will hear more of my experience in auxiliary societies.

WHAT CAN I DO?

I WANT to speak a word of encouragement to my sisters who are laboring so untiringly in the various divisions of the large field of missionary work. I want to say just this: Your labors are being rewarded, and if in no other way, in the very general awakening there is in the hearts of Christian women, especially, to the interest they ought to feel in this cause. Work on, dear sisters; the Lord will bless you. When I see how much has been accomplished during the past few months, in raising money for Harper's Ferry and for other purposes, my heart leaps for joy, and I can but ask myself, "What have I been doing?"

I do feel that there is a prospect of a successful future before us. What grand opportunities loom up! I am much pleased with the spirit of real work so manifest through it all,

and seeing this, I cannot but bless God that I was ever born a woman in a Christian land, and say "Here am I, Lord ; use me."

I remember, when quite a small child, I took a very lively interest in the work of missions, as it was then carried on among the children. I remember how greatly interested I became in the launching and voyage of a missionary ship, of which I was part owner, and how my warmest sympathies were elicited in behalf of the benighted heathen. It seems now, when I think how great was my enthusiasm, how very strange that I could have lost my fervor. I had the idea then that I would be a missionary when I became grown ; but God seems to have had other work for me, and so my real life-work has come to be to educate the children that God has given me, and animate in them the true spirit of missionary work, so that if the Master should ever call them to this service, I may bid them God-speed.

We that have so many comforts seem very little to appreciate the great trials and deprivations that our sisters in the far East are enduring, for the sake of educating our benighted sisterhood. Let us pause and think seriously of these things. May God implant in us a broader, deeper love for this work ; and I feel assured, if we do with our might what our better judgment tells us is right, and if we ask God's blessing and help upon our efforts, we may, indeed, expect great things for the future.

Oh, the glorious gospel of the blessed God ! Let us work for it while life lasts, and when we shall meet our Master, if he shall say, "She hath done what she could," shall we not feel amply rewarded ? And shall we not be willing to ascribe all the glory to him who has done so much for us ?

ONE INTERESTED.

MRS. HANING writes encouragingly from Rio Grande, Aug. 14 : "Last Sabbath, at our Y. M., Ohio River, a stirring sermon on missions was preached by Rev. H. J. Carr, and a collection of \$20 taken. It was voted to make an effort to raise

the support of a missionary, and the desire was expressed that Miss Nellie Phillips should be our missionary. A committee was appointed of one from each Q. M. to carry forward the proposed work."

SPEED THE GOSPEL DAY.

Tune. — "Jesus, I my cross have taken."

SOUNDING o'er the waste of waters,
Sister, hear the pleading cry ;
'T is the voice of India's daughters,
"Come, and help us, ere we die."
Lost in sin and degradation,
Groping blindly for the way,
Aid them to obtain salvation,
Speed, O speed, the Gospel day.

By the wounds of that dear Saviour,
Dying on the shameful tree ;
By His grace, His love, His favor,
By His mercy shown to thee ;
By the hour thou wast forgiven,
And thy sins all washed away ;
By thy hope of gaining heaven, —
Speed, O speed, the Gospel day.

By His tears in that lone garden,
'Neath the drooping olive's shade ;
By the promises of pardon
He to erring ones hath made, —
O'er the mighty waste of waters
Send Christ's heralds on their way,
Bearing peace to India's daughters ;
Speed, O speed, the Gospel day.

— *H. W. Friend.*

CORRESPONDENCE.

CONTAI.

REV. O. R. BACHELER writes, May 21 : "Here at Contai I am reminded of some of the disadvantages under which we are laboring. We are having here good congregations in the bazar, and we have as much of the sympathy of the people as we can reasonably expect, but we know nothing of them in their family circles. They tell us they have wives and children if we ask, but beyond this we know little of their real home lives. There is a gulf between us that none but the female missionary can cross. It is something like the minister at home preaching to the people from the pulpit, but never visiting them at home, only here the women never can go out. So our most precious influences are lost. I presume there are a hundred families in this little place where the zenana teacher would be more than welcome; and the women and children being brought under Christian influence would make our work among the men far more effectual.

"What a blessed work it would be for one or two good sisters to come in here and work for Christ! They would find, I am sure, an open door, and not a few open hearts. But I fear there is very little hope for Contai for a long time to come."

MIDNAPORE (INDIA) LIFE.—IN THE ZENANAS.

I HAD been sitting a little while in the inner room with the prince's wife, when her Mussulman neighbor, living at the back of her house, came up to the grated window. It is a great pleasure to see these two women together. They seem to love each other. The woman's head came up to the window-sill. She stood the whole time I remained, and when at last the New Testament reading began, she was all interest. The exercise was something like the following.

The prince's wife read, "Blessed are the pure in spirit, for theirs is the kingdom of heaven," and asked, "What does that mean?"—"It means that those who are humble, and think little of themselves, will be greatly honored by God at last."—"Yes, I know God does not like proud people. He knows they are hollow at heart, but he does like humble ones. [Turning to the Mussulman woman] Do you understand it, sister?"—"Look here," said I, "what does this mean? You, a high-caste Hindoo

woman, calling a Mussulman sister! What does it mean?" "Oh," they both said, "we don't believe any more in caste. We two are sisters."

She went on to the next verse: "Blessed are they that mourn, for they shall be comforted. That means to mourn because we are wicked. Is it?"—"Yes, just that; and if we are really sorry, Jesus will comfort us, by forgiving us and making our hearts clean."—"Yes, I believe that. Don't you?" [Turning to the patient listener outside the window.] "Yes," was her answer, with a few more words. Then the next verse, "Blessed are the meek, for they shall inherit the earth."—"What does that mean?"—"I don't understand. What does it mean?" "It means to be humble and patient and loving, and willing to bear everything that troubles you." A new thought struck her. She looked very wise, and said, "A great many people, called Christians, are bad. When the prince goes to their houses, they bring him wine and brandy, and drink it, too, themselves. In fifty Christians, there may not be more than two good people in God's sight." I said, "What you say may be true. It is very sad, but God knows each soul just what it is." A solemn, happy look came into her face, as she said, "Yes, God is the only one that knows about the soul. A person may have Jesus in the heart, and pray to him daily, and no one around know anything about it."

S. P. BACHELER.

SEED BEARING FRUIT.

MORE than ten years ago a well educated native gentleman, in Midnapore, called one of our missionaries to his house, requesting her to teach his wife "morals." The Bible being the best text-book on the subject, she recommended it to him. He bought it for his young wife, and, with her, studied the lessons assigned. She was an apt scholar, and learned rapidly. The good Spirit was leading her on to higher ground. She asked for a book of prayer that she might learn how to pray, and teach her little girls as well. "I believe in Christ," she once said, "and would become a Christian, but if I do where should I find husbands for my daughters?" As her family cares increased she gave up her studies with the missionary.

A number of years have passed. A late mail from India brings the cheering intelligence that she met Mrs. Bachelier a short time ago at a neighbor's, and inquired kindly after her former teacher. A few days later she sent for Mrs. B., and now she is being visited regularly. Surely the good seed has not

been lost, but will bear fruit in due season. Toil on, faithful workers! the harvest shall be yours. The night may be long and dark, but, behold, the morning dawns! J. E. P.

DANTOON.

Extracts from a Letter of REV. J. PHILLIPS, in *Morning Star*.

Now that we have fairly left Santipore, and settled down to abide elsewhere, returning only periodically to visit our people there, the moral grandeur of the little colony becomes more than ever apparent to our own mind. Planted in the very midst of a moral desert, surrounded on all sides by a heathen population, people who, though generally friendly, fear not God and regard not a knowledge of his ways, here is seen a little band of disciples, who love and serve God, maintaining the ordinances of his house, and who are a standing witness for the living God, and a protest against idolatry. On our recent visit there, the first Saturday and Sunday of June, we were cheered, first to meet the Young Men's Christian Association in session; also to meet in covenant meeting threescore out of the one hundred church members who testified for Christ; and a still larger number gathered at the table of the Lord, Sunday, P. M.

Dantoon has now become our Indian home. Here we have, though still unfinished, a very commodious, comfortable bungalow, pleasantly situated on the high road, and sufficiently near the town for all practical purposes, and so much in the line of trade and travel as to bring to our door a large amount of company. . . . We have this week been able to add to our staff of helpers Daniel (son of Bhikari), an amiable, pious youth of eighteen, who has been through the school in Balasore, and for the past two years has been in Mr. Marshall's preachers' class. I trust his coming will add something to the efficiency of our work. The other two native helpers, who labor with us here, are warm-hearted, zealous brethren, and blest with the gift of utterance, though their education is very limited. They are out among the people both morning and evening, and all three come to me for a season of Bible study in the middle of the day.

But what we now greatly need is means for starting work among the women and girls of the town and vicinity. This seems imperatively called for, but as yet the way does not open before us. Mrs. Phillips, whose bronchial difficulties have put an almost total embargo on her work for the past year and a half, had begun to improve, and we entertained the hope that she would be able to take the lead in this most desirable work;

but there is little hope left of her ever being again able to engage in any kind of labor, that requires the use of the vocal organs. This has become a sore affliction, the more so as my own ears are "dull of hearing"; hence conversation between ourselves is often very difficult. We even greatly need one of our daughters to live and labor with us, a need which, but for the lack of funds, we might hope soon to have supplied. If it be the duty and the privilege (and a high privilege truly we esteem it) for a few to bear abroad the message of salvation to the heathen, then is it not equally the duty and the privilege of the many who remain at home to deny themselves in order to supply the sinews of war, the means of prosecuting the heaven-approved enterprise?

SUMMER TERM AT STORER NORMAL SCHOOL.

THE opening of public schools for colored children throughout the South, called forth an army of teachers, many of whom had enjoyed the most meagre opportunities of fitting themselves for the responsible work so providentially set before them. But experience proved a good disciplinarian. "I *must* keep my school another year," said an enthusiastic young man, three years ago; "and if I do, I ought to study all the summer. I must keep ahead of every pupil. Who will hear my lessons?" The answer was, "Find five others to come with you, and you shall have a term for teachers." So through the long summer mornings, from six to eight persons who had toiled in primary schools through nine months of the year, reviewed fractions, analysis, and the like, or pushed forward to new branches. Industry brought its own reward, for at the autumn examination, they received certificates of a higher grade, and thereby secured the consequent increase of wages per month. The next year the number increased to twelve, then to twenty-five, and the summer term became an established fact. Teachers who are the possessors of first-grade certificates have been here, hoping to fit for college next year, using the teacher's position, as so many New England young men do, as a stepping-stone to something higher. The fourth session, which closed two days ago, has been no exception to its predecessors. Notwithstanding the heat, the interest kept up to the last day. The pupils who availed themselves of its advantages were anxious to improve, grateful for instruction, and from them, in their various fields, we expect good work the coming winter. L. E. B.

HARPER'S FERRY, Aug. 10, 1878.

WORKERS IN COUNCIL.

VERMONT.

THE Vermont Branch of the Woman's Missionary Society held a meeting in connection with the Corinth Quarterly Meeting at Washington, Vt. It was conducted by the District Secretary, Mrs. F. P. Eaton. After devotional exercises, Mrs. Eaton addressed the meeting, urging the importance of greater earnestness in the mission cause at the present time. She would ask the women in the churches, through the *HELPER*, to raise higher the standard of mission work; and would have no one fail to remember the present call for 20 cts. from each church member. Our India mission must not suffer; it *must* be sustained. Next were reports from several auxiliary societies. Mrs. A. J. Dutton read an interesting essay, which was followed by voluntary remarks from several persons, which added interest, information, and a general good feeling to the meeting.

MRS. E. M. WILES, *Secretary*.

WESTERN MAINE.

MISS HASTY, Secretary of the Maine Western District, under date of Aug. 12, says, "A meeting was held in the vestry of the church at Harrison, on Wednesday, June 19. Mrs. E. D. Jordan, of Portland, presided, and spoke earnest and cheering words. Reports were presented from most of the auxiliaries in this district. The *HELPER* has readily found its way to our hearts, the place it so modestly asked, and of which it is so richly deserving. Its name has been adopted by a band in our own Sabbath school. They will do honor to the name. Who can estimate the good they will do, or the fruit of the seed thus sown?"

MRS. POTTER writes from South Waterboro', Me., July 17: "Some of the members of our church and society met according to appointment, and organized a Home and Foreign Missionary Society, consisting of twenty-five members. I wish I could tell you there were twice as many. How often we forget that the Saviour told those whom He sent out, to go into all the world and preach the gospel to every creature, and that if we cannot carry the tidings ourselves abroad, we can help defray the expenses of others who are willing to obey this command literally. I hope the remainder of our people will be led to see the necessity of systematic giving or *paying* to God just a little of what is due Him. There is money enough in our own denomination to free every worthy object from debt and keep it so, if it might only be given. I wish great success to the *HELPER*. But two copies are taken in our society, but I hope to be able to send more subscribers. With the

aid of a very liberal lady belonging to the church, we hope to support a native teacher for a year, and shall know about it at the next meeting of our society which is held before the coming Quarterly Meeting."

MRS. M. B. T., of Saco, Me., writes: "It is with a great deal of pleasure I write you that the ladies of the Free Baptist Church in this place have formed an auxiliary society. It is yet in its infancy, as it was but a few weeks ago that the ladies took hold of the matter in earnest. The proper officers were chosen, and eighteen ladies joined; three others have since become members.

"At the Maine Western Yearly Meeting, the church of Saco pledged \$100 towards the mission debt. The ladies of the 'Mission Society' have come to the front with willing hearts and active hands, and sent out through the parish six young ladies as collectors. They are working faithfully; cheering reports come from them now and then; and at our next monthly meeting we expect to have a glorious report, and a good part of the \$100 raised.

"We are hoping to make our Mission Society a *grand success*. It seems to me it *cannot* fail, if this band of Christian women are full of faith, and do heartily what their hands find to do."

NOTES AND GLEANINGS.

WILL the few agents and subscribers who have not paid for the HELPER, please do so at their earliest convenience?

SHALL the HELPER for 1879 be as now, as respects size, frequency of issue, and price; shall it be the same size, and issued monthly for fifty cents; or shall it continue to be issued bimonthly, with an increase of size and price? Will the friends, as they write us, express their views?

THE Fifth Annual meeting of the Woman's Missionary Society will be held in connection with the anniversaries of the other denominational societies at Lyndon Centre, Vt., the 2d of October next.

NINE cents buys a *Peep of Day*, a book which is being most abundantly blessed in zenanas. Twenty dollars supports an orphan girl one year, who may make a more efficient teacher than any missionary you can send. Twenty-five dollars keeps a daily teacher in the zenanas one year. How little the sum necessary to do a good work!

BLESSED is the man who works to save souls. If he gives money, prays, and labors to convert the heathen, it reacts upon his own soul, and makes him more pious, happy, and useful. The true friend of foreign missions is the best worker in the home field. The field is one, the work is one, and

those who love the missionary work will be diligent wherever the door opens. They will sow by all waters; help in every field within their reach; do all in their power.

THE Greek Church tolerates neither organs nor women's voices; and among the Russians no woman can enter the sanctuary of the priests without desecrating the building.

OUR native preachers devote their whole time to the work, daily preaching Christ to their countrymen, receiving for the support of their families and themselves the meagre salary of four or five dollars per month.

THE aggregate force in the Protestant foreign mission fields is about 5,000 missionaries, 12,000 native pastors, catechists, and teachers.

THE Fiji Islands contain 30,000 Christians, who give \$15,000 annually to religious objects. Half a century ago the people were savages.

THE *Indian Mirror* says the great preacher last year in India was the famine. More than eighteen thousand Hindoos in the Diocese of Madras gave in their adherence to Christianity; and the Arcot Mission had an accession of between 800 and 900 heathen families, numbering about 6,000 persons, mostly of the Pariah caste. They are not yet converts, but they have lost faith in their own religion, and are desirous to learn more about the religion which has prompted men to do so much for them. It is something to wonder at, when the hostile and indifferent Hindoo expresses not only a willingness, but a desire to have the Gospel of Christ explained to him. The missionary could not ask for better ground to work on.

WE take great pleasure in recommending *Good Times*, a magazine edited by Mrs. M. B. C. Slade, as especially adapted for use in Sunday-school concerts, temperance and missionary meetings. *Mission Bands* will find it a valuable help. The second year commences with September, and will continue ten months. Price \$1.00, or 15 cents per copy. A bound volume for 1878 can be had for \$1.50. Address Mrs. J. M. Brewster.

WE have received from Mr. Lawrence a good number of photographs of scenes in India, which will be valuable in giving ideas of missionary life there. They are in three sizes, and will be sold for \$2.25 per dozen for carte size, including postage and mounting; the cabinet size for \$3.25, and a still larger size for \$5.00. They can be had unmounted, if desired, at a small reduction. Auxiliaries and bands will find them of interest in their meetings, and of profit in their sales. It is desirable that this branch of business should be encouraged and the facilities and appliances of the work increased. For the filling of orders address Mrs. J. M. Brewster, or R. M. Lawrence, Midnapore, India.

A GERMAN lady from the far West sends us several dollars' worth of photographs, copies of the painting "Ecce Homo," visite size, which she wishes sold for the benefit of the foreign mission work.

Children's Niche.

ENIGMA.

My *first* is in heaven and earth,
In the homes of angels and men.
No happiness, health, nor worth
Without it. Need I tell you again?

My *second* is found in the moon,
And the hosts of the Milky Way;
In the crowning glories of June,
As well as the blossoms of May.

My *third* in the pearls of Ind,
In the play of waves on the shore;

In the winter sweep of the wind,
And the stony footprints of yore.

My *last* in the eagle's eye,
In the breath of the hurricane,
In depths of the summer sky,
And the showers of summer rain.

My *whole* is as sunshine to life
In the pathways the saintly have trod;
Giving patient endurance in strife,
And joy in the service of God. — *Cong.*

"THY KINGDOM COME."

MANY years ago, I read a story which deeply impressed my mind, and I think it may please our young readers. Linda was a child full of fun and life, a leader in every childish sport. Her merry laugh would ring out so loud and clear, that many called her wild and thoughtless. But Linda was *not* thoughtless, and gradually a softer light shone from her eye, and her playful nature became more subdued, and she often retired to read her Bible and pray.

She used to linger over that prayer, "Thy kingdom come." Oh! how earnestly she longed to hasten its coming. She became a "child missionary," and led her young friends to the Sunday school and prayer-room. She was ever ready to help the needy and sorrowing ones about her. Purer and nobler became her aims. More and more earnestly she prayed, "Thy kingdom come!"

Years passed away; the child had become a maiden, lovely and light-hearted still. Stronger and stronger became her desire to help forward this kingdom. One evening she knelt at her mother's knee, and told her that the dearest wish of her life was, to become a missionary to foreign lands. Her mother wept; at last, kissing her brow, she said, "Thy will be done."

A few months later and a white-winged ship bore her away to a dark and benighted land. With a deep yearning for others she entered upon her life-work.

Swiftly the years glided by. One Sabbath day a crowd gathered in her native town to listen to a dark-browed stranger from the land of Burmah. Many came from curiosity, but they soon forgot his foreign accent and peculiar manners, as he plead, oh! so earnestly, for more missionaries to come and tell the story of a Saviour's love. He told them how he was growing up in sin and darkness, when a gentle maiden came to his home, and taking his dark hand in hers, with tearful eyes, told the "old, old story," not old to him, but so new, so strange, he dared not believe it at first. Daily she pleaded, till he bowed at the Saviour's feet, and acknowledged the only true and living God. He told of her faithful, earnest life. Then his voice sank to low, musical tones, as he spoke of a much loved grave in Burmah. The birds sang over it, and the flowers bloomed above it, watered by the tears of those who knew and loved her. In many a heart that day, Linda's name was written with a pen of fire, and a new interest was awakened in many hearts which will bear fruit in eternity.

Dear children, what will you do to help forward this blessed kingdom? You may not be permitted to give your life as Linda did, but is there not much that you can do? Will you not ponder earnestly that prayer, "Thy kingdom come"?

MRS. M. B. HEBBERD.

LITTLE Hattie M. Colver writes from Oneonta, N. Y., that a Band of twenty-two members has been organized in their Sunday school, of which she is secretary, and that they have voted to take one share in the salary of the children's missionary.

A BAND was organized in South Parsonsfield, Me., July 6, in which the children are deeply interested. One recently at Blackstone, Mass., and another at Carolina Mills, R. I.

CONTRIBUTIONS

RECEIVED BY THE

Free Baptist Woman's Missionary Society.

FROM JUNE 18, 1878, TO AUGUST 18, 1878.

MAINE.

Limerick, Auxiliary	\$5 00
Pittsfield Mission Band	3 04
Portland, Mrs. R. Deering for the support of Nellie Cole in India, and the cons. Emily D. Jordan, Life Member	20 00
So. Parsonsfield, Auxiliary	9 00
West Buxton, Me., Auxiliary	6 00
	<hr/> \$43 04

NEW HAMPSHIRE.

New Hampton, Auxiliary	\$11 00
------------------------------	---------

VERMONT.

Corinth, 2d Church Auxiliary	\$3 75
West Topsham, Mrs. P. Beebe, for Myrtle Hall	2 00
Mrs. C. Dickey, for Myrtle Hall	1 00
" Smith, " "	1 30
" A. Chibb, " "	50
" W. A. Nealley, " "	20
	<hr/> \$8 75

MASSACHUSETTS.

Boston, a member	\$2 00
Haverhill, E. H. Batchelder, to cons. Mrs. Harriet S. Booker, a Life Member	20 00
Lowell, 1st Free Baptist Church, Collection for May	9 48
" " June	9 16
" " Mrs. A. L. Rus- sell, Myrtle Hall	2 00
	<hr/> \$42 64

RHODE ISLAND.

Pawtucket, Auxiliary	\$10 00
Providence Helping Hands, Park Street Church, for Miss Ida Phillips' salary	5 75
Peter J. Barnes, Pond St. Church, for Myrtle Hall	1 00
	<hr/> \$16 75

NEW YORK.

Lowville, estate of Mrs. Ann Galo- way, for Myrtle Hall	\$50 00
George Galoway, for Myrtle Hall ..	5 00
Rev. W. H. Waldron, for Myrtle Hall	5 00
Mrs. Warren Arthur, for Myrtle Hall	2 00
Mrs. Deacon Salmon, for Myrtle Hall	2 00
Mrs. H. H. Bronson, for Myrtle Hall	1 00
Collection	3 81
Richford, Mrs. C. L. Vail	2 00
Whitehall, Miss F. M. Hatch, for Myrtle Hall	1 00
	<hr/> \$71 81

OHIO.

Seneca and Huron F. B. W. Mission Society	\$15 00
South New Lyme S. S., towards Miss Ida Phillips' salary	5 00
Raccoon Church, for Myrtle Hall ..	1 00
	<hr/> \$21 00

ILLINOIS.

Blackberry, Church For. Missions	\$1 33
" " Home "	75
" " for Myrtle Hall	1 12
Prairie City	3 15
	<hr/> \$6 35

MICHIGAN.

Hillsdale Bible Class, for Miss Ida Phillips' salary	\$5 00
---------------------------------------------------------------	--------

MINNESOTA.

Little Valley, Mrs. M. Cobb	\$ 65
Minneapolis, Auxiliary	5 00
" " Sunday School for Bible School, India	5 00
	<hr/> \$10 65
Total amount	\$236 99

DOVER, N. H.

MISS L. A. DEMERRITTE, *Treasurer.*